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The Orthodox Herald

Vol. 39 No. 7 ISSUE 462 NOVEMBER 1990 35¢ Per Copy

THANKSGIVING FOR WHAT?

Over the years, I have gained a different perspective concerning Thanksgiving Day and the true meaning of giving thanks. This has helped me to understand the verse from Thessalonians 5:18: "In everything give thanks."

In our large family, Thanksgiving Day had always been filled with excitement. My parents always made it a festive occasion, no matter how strained the financial circumstances were. We might have a chicken or rabbit, both of which we raised, but it was a time of thanking for "America the beautiful."

When I was in the fourth grade a teacher told me to write down all that I felt I should be thankful for at Thanksgiving time. Some years, I must admit, the list was quite small, although I would try my hardest to stretch a point wherever possible.

One year, when I was a teen, for some reason I decided to list the "things to be thankful for" on one side of the paper and the "things not to be thankful for" on the other.

A few years ago, while going through some boxes found in my parents' attic, I came across this list which I had written so long ago. I was amazed at what I saw.

Events of the intervening years made me want to revise the list almost completely. In many instances, as things turned out, I should have given thanks for that which was listed on the "not thankful for" side, and the opposite was also true.

That experience completely changed my thinking and attitude concerning my day-to-day happenings. It has helped me to withhold judgment as to whether what happens to me is "good" or "bad."

We would all lead much more serene lives if we were not so quick to pass judgment on events as they occur. Even that which you resent the most, and which still causes a negative reaction when it comes to mind, may have played a positive part in your life.

Perhaps in looking back, you will see that it was exactly the experience you

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Sittin' down and wishin',
does not change your fate.
The Lord provides the fishin',
but you must dig the bait.

PRAYER FOR SUCCESS

We often repeat the prayer that Jesus taught his disciples as a matter of habit, without thinking what it means to us about conducting our life. In the reading for Nov. 6 from Luke 11:1-10 the disciples asked Jesus to teach them how to pray and He answered with what we have come to call "The Lord's Prayer."

This prayer is a guide to improving our inner life, as well as our life in the world. It is simple but it can heal the tragedy that comes from damaged expectations and blighted hopes for happiness. Let's look closely at what it says.

Jesus asks us first to pray for our daily bread. He recognizes the need for basic necessities of life. We have to provide for ourselves and for those who depend on us. However, the bread that He speaks of here is not only material or physical goods, but emotional and spiritual necessities as well — love, a sense of security, the respect of others, self-esteem. The fulfillment of these spiritual needs are just as the fulfillment of physical necessities.

It is right that we ask for all these from our Creator. Success is more than material wealth; we need spiritual and emotional fulfillment, too. Without it no amount of money in the bank, no houseful of possessions, will satisfy us. Jesus also recognizes that in fulfilling our material and spiritual needs, we are bound to become indebted to others.

We don't live in this world alone. Our lives are interwined with others' lives. This interwining implies interdependence. Each of us owes much to others, and we can never fully repay it. Think of the sacrifices made for us all by our friends, our parents, our ancestors, and others. When Jesus asks us to forgive and be forgiven our debts, He is asking us to recognize how much we owe others for our happiness and success.

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ANOTHER FORGOTTEN LENT

The Advent or Nativity Fast, which starts on November 15/28, is rapidly becoming one of the forgotten or neglected lenten periods. It seems to have evolved over a long period of time and the keeping of the fast has had its ups and downs. We certainly find it way down at the present time.

The fast was set in response to St. John the Baptist's preaching in Matthew 3:2, 3 where he warned: "Repent, for the kingdom of heaven is at hand! ... Prepare a way for the Lord, clear a straight path for Him!"

In the early centuries of Christianity there were many differing thoughts on who Christ was. Was He God and Man or man or God only? Was He one essence with God the Father? Did He have two wills, human and divine or one only? The time before Christmas was used to attack the heresies and especially Arianism, which taught that Jesus was not the "Word" of God. This was especially true between the Ecumenical Councils held in 451 and 681, which struggled to answer who Christ was.

We start finding more references to this fast in writings beginning in the 6th century. Venerable Savva wrote that the Sunday before Christmas was set aside to commemorate St. John the Baptist and Forerunner who prepared the way for Christ, the Son of God. The preparation time or lent lasted until Christmas Day, which meant that it varied in length depending on which day of the week Christmas fell.

St. John the Faster who became Patriarch of Constantinople in 582 also mentions the fast. He refers to it as St. Phillip's Fast, which meant that it was then forty days in length as it is today. Many of our people still call this Philipovka or Phillip's Fast for it comes the day after St. Phillip is commemorated on the calendar.

Pope Gregory also preached many sermons on this lent in the early 600s.

Around the year 777 we can find in the writings of St. John of Damascus many

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THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232 or 717-645-4311
Annual Subscription $4.00 a year.
$7.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952

CHRONOLOGY

November 1990

DIED: FR. VLADIMIR BORICHEVSKY (OCA) So. Canaan, PA.

THE ORTHODOX ACTIONLINE is open from 8 p.m. to midnight - Eastern time to answer questions about the Orthodox faith and Church. Call toll free 1-800-225-0235.

ORTHODOX CHRISTIAN LAITY is holding its 3rd Annual Meeting, Nov. 9-11 in Chicago, IL. Call 312-239-5953 for info. The group was organized in 1987 to promote spiritual and administrative renewal in the institutional church.

A DOCUMENTARY ABOUT PRE-REVOLUTIONARY RUSSIA was created in 1989 by a Russian TV Journalist. It is available in Video Cassette for $22 pp from Holy Virgin Protection Church, Parish Bookstore, 38 South Mill St., Nyack, NY 10960.

ORTHODOX VOICES is a quarterly Orthodox Christian Magazine on Cassette. Various contemporary events and matters of interest are discussed. The last cassette had up-to-date Orthodox view on Roe-Wade. Write: P.O. Box 23644, Lexington, KY 40523.

A MULTI-MILLION DOLLAR CATHEDRAL is to be built in Managua, Nicaragua. Major funding is being provided by the Domino Pizza magnate Mr. Monaghan, who has launched a $3 million fund-raising drive.

IN KIEV the Ukrainian Autocephalous Orthodox Church met for its first Sobor. It elected Metropolitan Mstyslav (Skrypnyk) of South Bound Brook, NJ, as its first Patriarch with the title of Kiev and all Ukraine. Recently the Moscow Patriarchate had formed the Ukrainian Orthodox Church which permitted the use of the Ukrainian language as the liturgical language.

HOW TO REALLY LOVE YOUR CHILD, a practical guide to parent-child relationships written by psychiatrist Dr. Ross Campbell, has been published by Znaniye Publishing of Moscow. His contract calls for an unedited version of this Christian orientation book. The final chapter "Help Your Child Spiritually" presents Jesus Christ.

ORTHODOX UNITY seems to be one of the purposes of Patriarch Dimitrios' trip to the U.S. in July. Many believe that he came to lay the groundwork for the establishment of a new Patriarchate for the Americas.

A COPY OF AN ICON, the miraculous Kursk Icon of the Mother of God "Sign" painted in the U.S. through efforts of members of the Russian Orthodox Church Abroad, was given as a gift to the Kursk, Russia Diocese. It was consecrated on the original Kursk icon of the Church of the Sign in New York and covered with the blue velvet riza embroidered with silver, which came from the original.

ADOPTION INFORMATION may be obtained from Help the Children of Romania Fund, by calling (313) 552-8599.

THE SUMMER INSTITUTE, held the last week of June each year at St. Vladimir's Seminary, 575 Scarsdale Rd., Crestwood, NY 10707 or call (914) 961-8313, has announced its theme for the 1991 session. It will be the place of women and men in the church's liturgy and pastoral ministry.

A CASSETTE sung by the parish choir is available from Christ the Saviour Orthodox Church, 5501 Locust Lane, Harrisburg, PA 17109. Send $7. Fr. Ressetar is pastor.

THE UKRAINIAN ORTHODOX CHURCH OF CANADA, headed by Metropolitan Basil (Fedak), has asked to be received under the omophor of the Ecumenical Patriarch of Constantinople, Dimitrios. The original communicants (1918) were immigrant Lemkos from Galicia. Greek Catholics who returned to Orthodoxy later joined and then Ukrainian displaced persons following World War II. The move affects 250 parishes with its St. Andrew's Seminary in Winnipeg, which is associated with the University of Manitoba. The canonicity of the jurisdiction has not been recognized by world Orthodoxy. This move should "regularize" it.

MT. ATHOS was devasted by a fire in August which raged for over two weeks. Over 6,000 acres were destroyed. Over 2,500 men were brought in from all over Greece to fight the fire. They were aided by 12 special fire-fighting helicopters from West Germany. The area containing Karakalou, Simonos Peter and Xiropotamos Monasteries was affected.

RELIGIOUS ORGANIZATIONS enjoy more trust than any other institution in the USSR according to a survey by the **Moscow News.** Keston College commented that the high level of trust in the churches may be due to the fact that they are the only institutions with deep historical roots at a time of increasing instability and uncertainty. Having been excluded from power and public life they are not tainted with failures of the Communist era.

BISHOP BASIL of Holy Archangels Orthodox Christian Broadcasting Center, 3027 Foxhall Rd., NW, Washington, DC 20016 was in Moscow for sessions which elected the new Patriarch Alexis II. He sent a special report with details on the election. This and/or a copy of "Life of Christ", a publication of the Center, will carry more information concerning life of the Church in the USSR, which he observed. Send donation.

MOVIES SHOWN IN THEATERS are rated by the Motion Picture Association of America. When these movies are put on videotape and sold or rented in the local video store they do not have to display the rating. Parents are advised to monitor the videos which their children will watch.

Dabs of Thoughts

If we try to contemplate God without having turned the face of our inner self entirely in God's direction, we will end up inevitably by contemplating ourselves.

It must be remembered with thanksgiving what a debt is owed to those valiant ethnic groups who have, in the face of great difficulty when they came to these shores, and who have remained faithful to the Orthodox Church even now.

Water is added to wine in the chalice during the Preparation when the word: "...and forthright came there out blood and water" (John 19:34) are said by the priest. Symbolically this represents the blood and water which flowed from our Lord's side as a result of the wound made by the centurion. Warm water is added to the wine in the chalice during the Divine Liturgy.

If you experience that dark night of the soul that now and then comes to everyone; if, in spite of all, you experience a time of dryness — this need not separate you from God. This is the time when faith counts most. Hold on by faith. When you have heard the voice of God, you can endure His silences. Those silences may be necessary to remind you of your dependance upon Him.

Friends are a priceless gift. Yet so often we take our friends for granted and we fail to appreciate the true nature of Christian companionship. May our prayer and reflection this month which contains Thanksgiving, lead us to a revival of love for those with whom we share life's journey.

Democratic structures cannot be applied to church teachings because the faith is not subject to majority rule.

St. John Chrysostom wrote: "With us everything should be secondary compared to our concern with children and their upbringing in the instruction and teaching of the Lord."

"Not good if detached" is also true of church members!

•Another Forgotten Lent

Continued from Page 37

references to this lent. He emphasized the need for the proper preparation of self and one's soul for the Coming of Christ.

Finally in the year 1166, the Council at Constantinople standardized the lent into the 40-day period before Christmas and set this time aside as a period of repentance and fast.

Although the lent was set, the liturgical structure never developed as it did with the Easter Fast. In fact in the services of the Church very few references are made to it until two Sundays before Christmas when the Gospel readings are dedicated to those who preceded Him in the Old Testament and prepared a way for His Coming.

Other references can be found on the Holy Day of the Presentation of Most Holy Theotokos into the Temple (Nov. 21/Dec. 4) and on St. Nicholas Day (Dec. 6/19). St. Nicholas is described as a heavenly messenger. Interesting that his role in the secular world has evolved from a messenger who has come to admonish little children to prepare their hearts for the proper welcome of the Christ child at Christmas to that of Santa Claus who just brings things.

The Holy Day of Presentation finds hymns sung in honor of His Nativity, especially at the Matin Service, where the Christmas Canon is sung for the first time: "Christ is born — glorify Him! Christ has descended from heaven — receive Him! Christ is on earth — be uplifted! Let all earth sing to the Lord, and ye men, sing in gladness — for He is glorified!"

Repenting — preparing a way for the Lord by the straight path are not any popular today as they were in the time of St. John the Baptist. How much easier to party, overindulge, and keep so busy we have no time to think of soul. And then we wonder why His Coming at Christmas leaves us cold or depressed.

MISSION FUND

Helping to send copies of **The Orthodox Herald** to areas and places other than Alaska to help tell about Orthodox Christianity are: Ms. M. Oseniak, Mary Saxe, Julia Vanderpool, Carolyn Herman, George Tarasovich, Anne Chalupa-Taylor, Andrew Belokopitsky, Marian Barber, Irene Mojsejenko, John Petras. Johanna Wagner in memory of her family loved ones who have departed this life.

•Prayer for Success

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Finally, Jesus tells us to ask that we not be led into temptation. Temptation is a natural weakness. Who hasn't flirted with the idea of cheating to get to the top? Yet the success that comes in this way is no success at all. It can lead to misery and despair. Keeping tight hold on our sense of right and wrong might slow us down, it's true. It might also cost us in material wealth. But the spiritual, the lasting, returns will more than compensate for the loss.

The next time you pray the Lord's Prayer, think of it as a prayer for "success" in the broadest sense of the word. It is a prayer for a life of harmony and balance. It is a prayer for the satisfaction and comfort of being with others in peace.

•Thanksgiving

Continued from Page 37

needed to further your development. Without that particular experience which you have resented so long, you would not have gained the compassion and understanding you now possess.

Therefore, this Thanksgiving Day, "In everything give thanks." More often than not, time will prove your faith was justified.

"Offer unto God thanksgiving," Ps 50:14.

CHUCKLE

When little Ronny visited Sunday school with his older sister, the lesson was from Genesis 2, telling of Eve being created from Adam's rib.

Later in the day, after a rich Sunday dinner, the little fellow was found in his bedroom, his left hand clasped over his right side, crying bitterly.

"My rib hurts," he sobbed. "I think I'm going to have a wife."

ALASKA FUND

The following have helped us to send copies of **The Orthodox Herald** to Alaska. The copies of the November issue will have to be flown to many villages that are already iced in. Fr. Robert J. Began, Anne Chalupa-Taylor, George Tarasovich, Carolyn Herman, Julia Vanderpool, Mary Saxe, Evelyn P. Bekish, John Petras, Mary Horbal, Anonymous.

ANGELS AND ARCHANGEL MICHAEL

In Psalm 91:11 we read: "For He shall give His angels charge over you. To keep you in all your ways." In another version of the Bible it reads: "God has commanded angels to guard you in all your ways."

God does not take us out of the world but helps us to live in it. You can become more aware of this in your prayer life, where you can often feel the protective presence of God and angels amid distractions, fears, temptations and doubts. At these times you will feel surrounded by cosmic goodness, gentleness, kindness and acceptance. You feel as if large wings of angels keep you safe. You will feel a protective cloud covering you. It is hard to describe this experience, but it most certainly is an experience of being protected against the dangers of a seductive world. But this protection is very soft, gentle, caring. It is not the protection of a wall, an armor or a metal screen. It is more the protection of a hand on your shoulder, or of a kiss on your forehead, or of smiling eyes looking at you.

You are not taken away from the dangers, you are not lifted out of the seductive world, you are not removed from violence, hatred, lust, and greed. Indeed, you feel them right in the center of your being, stamping and screaming. They are very restless and noisy. They always demand attention and never seem to get tired of bothering you. Still, there is the hand, those eyes — and you know that you are safe.

The Church is aware of this and it sets the Commemoration of Archangel Michael and the Synaxis/Assembly of angels on Nov. 8/21 to remind you that the angels are there to help you.

In a hymn from Vespers it tells you: "O Archangel Michael Leader of Hosts who beholds things indescribable, since you are ranked with great privilege about the heavenly ones and stand in glory before the unapproachable throne, we beseech you to save by your prayers, us who endure the hardships of tribulations and temptations."

In the Matin Service we ask him to "...fulfill the divine commandment, watching over, preserving and sheltering those who joyfully praise you."

Yes, God has given His angels charge over you, to keep you and protect you.

It is not difficult to make a mountain out of a molehill ...just add a little dirt.

SAINTS' CALENDAR

What apostle after he found Jesus, the Messiah, hastened to tell his brother? Who was his brother?

The saint who we commemorate on Nov. 30/Dec. 13 is the apostle-St. Andrew. His brother is St. Peter.

St. Andrew is mentioned in all four gospels but most of the references can be found in the Gospel according to St. John.

St. Andrew was a native of Bathsaida, but he later moved in with his brother, St. Peter in Capernaum. He was a fisherman but he was attracted by all he heard and saw of St. John the Baptist. He quit his job and for a time he followed St. John into the wilderness as one of his disciples.

When Christ came, however, St. Andrew left St. John and became one of the first four followers of Christ. No sooner had Andrew realized for himself the truth about Jesus, then he at once went in search of his brother, St. Peter, whom he convinced to follow Christ. (Mark 1:29)

We next meet St. Andrew when he brought to Christ the boy who had lunch of five loaves of bread and two fish. (John 6:8) We know from the reading that Jesus miraculously fed the crowds with this lunch and there was even food left over!

We see him mentioned again in John 12:20-22, when some Greeks came to St. Philip asking to see Jesus. St. Philip did not know what to do so he consulted St. Andrew, who suggested that the request be laid before Christ Himself, who would then decide whether the request could be granted.

Although the information about St. Andrew in the Gospels is scant, in tradition there are many stories about him. Eusebius, the ancient historian, wrote about his activities in Asia Minor, in Scythia along the Black Sea as far as the Volga River in what is now Russia. He is connected with three countries: Russia, Greece and Scotland.

He was crucified on a cross shaped like an "X", which is now identified as St. Andrew's Cross. This cross was adopted as a national symbol by Scotland and when Scotland and England were united it was incorporated into the British flag.

A kondak or kondakion is a stanza which is sung at various services. At the Divine Liturgy it is sung prior to the Thrice Holy (Holy God, Holy Mighty). There is a different Kondak for all the feast days and eight Sunday one, one for each of the eight tones.

•Bible Study

Continued from Page 42

are in the Hand of God, and there shall no torment touch them." Job 3:7 adds to this: "there the wicked cease from troubling, and there the weary be at rest."

It is necessary for us to carefully distinguish between the happy abode of departed spirits and the final glory of heaven, into which the faithful shall enter after the Resurrection and Judgment of the last day: "And He shall come again with glory to judge the living and the dead" (from the Creed).

It is suggested that you read the Panahida/Memorial Service and note how Biblical it is.

PRESS FUND

Many thanks to all who help to keep us publishing. Your support both financial and moral mean so much to us. Spasebo. Mary Pavluchuk, Nicholas Halesky, Alexandra Spanovic, Anne Chalupa-Taylor, Pauline Dorosh, Mrs. Frances Krul, John J. Cramer, Dr. Dimitrios Pappas, Mary Saxe, Helen Cudlic, Helena Pederson, Andrew Belokopitsky, Marian Barber, Johnnie and Diane Reinwald, Anonymous, Mary Kochmaruk, Michael Bondarchuk, Dora Daley, Yvonne Bohlander, John Petras, Joseph and Helene Kienie, Victor Sobolewski, MD and Sonya Naryshkin, MD, Evelyn P. Bekish, George Tarasovich Jr., E. Sekerak, Irene Allen, Dorothy Antosh, John Priblo, Donald E. Zubrod, Anna Bickel.

Aunt Anna Glovach in memory of John and Dorothy Glovach. Walter P. Zachary in memory of father Peter, mother Alexandra and brother John Zachary. Mary Kochmaruk in memory of Helen Minnich of Palmerton, PA. Joseph Slivka in memory of deceased of Slivka and Spirnak families. Helen Cudlic in memory of daughter Nancy. Father and Matushka Stroyen in memory of Fathers Adam Krell and Vladimir Borichevsky. Johanna Wagner in memory of all her family loved ones who have departed this life. Carolyn Herman in memory of her father John Hutchko. Walter and Vera Fairchok in memory of their parents.

The bread of life is never served dining room style. It is served cafeteria style; you must help yourself to it.



EDITOR'S NOTES

This is the time of year when we bill members of our Packet Plan family. It is good to see that the packets are going to parishes of many different jurisdictions and various ethnic affiliation. It is also gratifying to see so many laypeople interested in doing mission work by sponsoring packets to their parish or some designated mission parish so that the paper may be put on the literature rack for dissemination. We hear so often "Orthodoxy is the best kept secret in America." This is used at councils and seminars as a rallying cry for participants to somehow tell about the Orthodox Church. We have found that too often the church building itself keeps Orthodoxy a secret. Services are held, but those who attend hurry out without speaking to each other let alone a stranger who may have come to find out this "secret." There is usually no literature available for pick up and if there is, it may be so dated or hard to understand that it is almost useless. We feel, and we have been told by people who have found **The Orthodox Herald** in some church, that they have found it refreshing to read, informative and many times strengthened them to progress on their path to accepting the Orthodox faith. We have received at least a dozen letters from men who have entered a seminary and became ordained. We don't claim that **The Orthodox Herald** was their whole inspiration but it is part of their testimonial. We can prepare the paper. With your contribution to the Press Fund we can pay the bills. But we do need your help in distributing copies, for our budget does not include enough money for promotional work. For $25 we will send 10 copies a month for a year to any address you send us: some mission church you visited, your Sunday School, your adult religious or Bible class or your parish for the literature rack. Leftover copies can always be sent to those whose church attendance is sporadic, who are ill or who have "dropped out." Shall we continue to lament that "Orthodoxy is the best kept secret" or will we do something about it?

We are planning a tour to towns in what was the old Austro-Hungarian Empire. Many of our grandparents came from this area, which they called Lemko or Galicia or Carpathia. The trip is planned for late April or early May following Pascha/Easter. The trip is being customized to include not only well-known cities but villages which are of interest. More information will be given next month.

Advent starts this month. "Prepare a way for the Lord."

God Be With You,

Fr. Stroyan, Ph.D.

Protopresbyter

COTTON

"There were white **cotton** curtains and blue hangings caught up with cords of fine linen and purple to silver rings and marble pillars, and also couches of gold and silver on mosaic pavement of porphyry, marble, mother-of-pearl and precious stones." (Esther 1:6)

Cotton is mentioned twice in the RSV. It is listed among the splendors found in King Ahasuerus' banquet hall in Susa, Persia (Es 1:6) and cotton weaving (Is 19:9) is listed among the profitable trades which will be affected when the Nile River dries up. In both scriptural passages the use of cotton is a translator's prerogative; the Esther passage can be translated as cloth and the Isaiah passage simply as white (white cotton in RSV).

There are numerous species of cotton. The scriptural passages refer to the Arabian or Indian annual, which grows to about one meter in height with 3-5 large lobed leaves. The long stalks bear large red or cream colored flowers, accompanied by three large deeply-cut green leaflets. The fruit is a many seeded capsule which opens by means of three valves. The seeds are covered with long dense white or yellowish hairs, whose length depends upon the variety of cotton.

Cotton has been cultivated for approximately 5000 years and cuneiform inscriptions (c.a. 700 B.C.) describe the planting of a "tree bearing wool" by King Sennacherib in the Amanis Mountains of Persia. Herodotus (450 B.C.) wrote that India had a plant that bore "a wool-like fiber which was better than wool to make clothes." Indian cotton was cultivated during Esther's time (500 B.C.) and was probably the fiber indicated in the quoted passage. Cotton garments are also mentioned on the Rosetta stone. There is no evidence that cotton was used in mummy wrappings. With the Roman conquest of Egypt (60-45 B.C.), cotton became a common source of fiber for Roman clothing.

Pausanias, a 2nd century B.C. Greek traveler, indicated that cotton was cultivated in the Holy Land but produced a yellow cloth when compared to the fine white Egyptian cotton. Archeology supports this statement. Pliny asserts that priests preferred cotton to linen robes but the Hebrew priests, who were very scrupulous, used only linen vestments as commanded in Leviticus.

Chemically, cotton is 87-90% a cellulose, a non-digestable polymer of glucose. Water and natural impurities constitutes the remainder of the fiber. Cotton fibers are extremely durable and resistive to abrasion. They quickly absorb and release moisture making cotton an ideal cloth for warm climates. Great demand probably existed for it during NT times, especially by the rich.

The Turin Shroud, which until refuted by radioactive dating about two years ago, was believed to be Christ's winding sheet and was made of fine linen. However, small traces of cotton were found on both the weft and warp threads of the shroud indicating that the linen piece was woven on the same loom which was used to weave cotton cloth. The presence of cotton in the shroud neither enhances nor distracts from the historic significance of the shroud; however, it attests to the wide use of the common household item.

Larry R. Sherman, Ph.D.
Dept. of Chemistry
University of Scranton

We refer to public burial places where paupers, unknown persons and criminals are buried as "Potters' Fields." Where did this term come from? A potter's field was the place where potters obtained clay for their craft. The potter's field mentioned in Matthew 27:7 was to the south of Jerusalem and white clay can still be found in the vicinity. The land was purchased cheaply by the high priests because it was polluted by the horrible death of Judas (Acts 1:18) and most of the clay was worked out.



The opening night at the Philharmonic at Avery Fisher Hall in New York was called a "Russian Rhapsody." It honored Mstislav Rostropovich and his wife. After the concert, 1,100 people entered a tent in Damrosch Park, which was splendidly decorated in red. The centerpieces on the tables were enormous, glittering, jeweled Faberge-type eggs.

The menu included cold borscht, authentic warm pirozhki, authentic roast loin of veal bursting with prunes and walnuts, braised red cabbage, strawberry Charlotte Russe.

Pirozhki can be fried or baked. They can be filled with various fillings and they can be made with raised dough, flaky dough or noodle-like dough. I'm sharing a recipe for pirozhki, which are easy to make for a novice. The recipe makes 16, but for hors d'oeuvres or zakuskas you might divide the dough and make 32 bite sized pirozhkis.

Pirozhki

¼ cup finely chopped onion
½ lb. chopped meat (preferably round)
½ tsp. salt
1 hard boiled egg, chopped
2 Tbls. oil
dash pepper
can crescent rolls

Saute onion in oil until limp. Remove. Place meat in same pan and saute only until red is gone. Mix meat, onions, salt and pepper to taste. Open the can of refrigerated crescent rolls. There are 4 double rolls in package. Roll each double roll into 8x6 sheet. Seal the perforations. Cut into 4 pieces. Repeat with other 3 rolls. Put bit of chopped egg and meat filling on each piece. Seal ends, wetting with water if necessary to make them stick. Form into long roll shape. Place on greased baking pan, sealed end down. Brush with beaten egg white to glaze, if desired. Bake at 350° for 12-15 minutes.

An ektenia, also known as a litany, is a series of intercessory prayers chanted by the priest or deacon with responses (Lord have mercy) by the choir or people. The ektenia ends with an Amen.



NOVEMBER
1990

1. Luke 9:49-56
2. Luke 10:1-15
3. Luke 7:2-10
4. Luke 16:19-31 Sunday
5. Luke 10:22-24
6. Luke 11:1-10
7. Luke 11:9-13
8. John 15:17, 16:2
9. Luke 11:23-26
10. Luke 8:16-21
11. Luke 8:26-39 - Sunday
12. Luke 11:29-33
13. Luke 11:34-41
14. Matt 10:1, 5-8
15. Luke 11:47-12:1
16. Luke 12:2-12
17. Luke 9:1-6
18. Luke 8:41-56 - Sunday
19. Luke 12:13-15, 22-31
20. Luke 12:42-48
21. Luke 10:16-21
22. Luke 13:1-9
23. Luke 13:31-35
24. Luke 9:37-43
25. Luke 10:25-37 - Sunday
26. John 10:9-16
27. John 1:43-51
28. Luke 15:1-10
29. Matt 9:9-13
30. Luke 16:15-18, 17:1-4

BIBLE STUDY ON DEATH

The reading from Luke 16:19-31 concerning the Rich Man and Lazarus, which is to be read on November 4, is one of the readings which could be studied by a Bible group for a whole season. There is so much that could be drawn from it.

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., Pa. 18621
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The difference in social class between the two; the breaking of commandments of indolence and gluttony among others; the lifestyle of the time could all prove interesting; but, here we will discuss some of the answers concerning death and the after-life which are given here.

It says that our identity will remain after death. We believe that our personality will survive — you will be you and I will be I. The only thing which we take when we leave this earth is ourselves.

Besides this it tells us that after death memory remains. The story implies that the rich man was able to look back and see the life that he had lived.

Also, after death recognition remains. This is an answer to the question whether we shall know our loved ones after death.

The question of prayer for those who have died is implied in verse 27. If those who have died can remember those still alive, can we suppose that those who are still alive should take an interest in those whom they have known and loved who are now no longer among the living?

We see "Abraham's Bosom" mentioned. It is interesting that we hear this term used over and over again in the Panahida/Memorial Service and in the Burial Service in the Orthodox Church, as it is tied to the teaching of the blessed after life for the faithful who have died.

We do not know in what sense the rich man saw Abraham and Lazarus but he certainly knew who they were. The Jews fondly thought of being welcomed by Abraham, Issac, and Jacob to Paradise. They were familiar with 4 Maccabees 13:16-17 which reads: "If we suffer there Abraham, and Issac, and Jacob will receive us, and all the fathers commend us. And as each one of the brethren was led away, the rest exclaimed: Disgrace us not, O brother, nor falsify those who died before you." The wish was to have fellowship with Abraham.

Abraham's Bosom is the Jewish expression for the happy rest of the faithful dead. It is equated with Paradise. Paradise literally means a garden and was used for the Garden of Eden. Hence, it came to signify the abode of rest and peace in which the faithful dead await their glorious resurrection. As we read in Rev 2:7: "...to him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God." In Wisdom 3:1 we are told that this is the place where "the souls of the righteous

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